UNITARIAN MONTHLY

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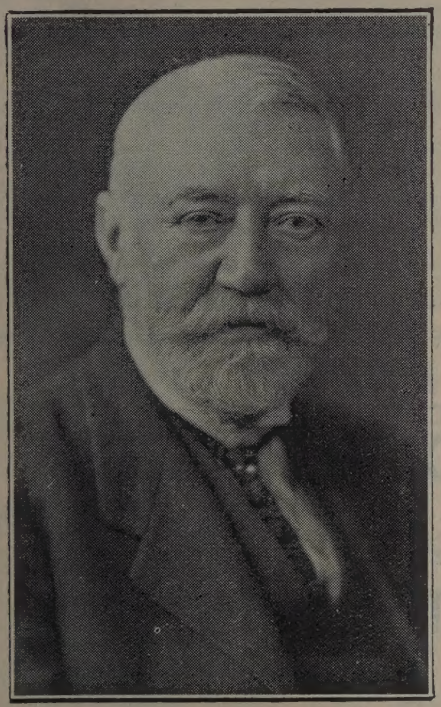

THE MAYOR AND MAYORESS OF STALYBRIDGE.

Alderman JAMES STORRS, J.P., C.C., and MRS. STORRS.

Alderman James Storrs is a prominent member of our Dukinfield Old Chapel, and Mrs. Storrs before marriage, as Miss Beeley, was an active worker and teacher at the Hob Hill Unitarian Sunday School, Stalybridge. Both are life-long Unitarians. Mr. Storrs has been a member of the Stalybridge Town Council since 1913, and three years previously, 1904—1907. He is Chairman of the Housing and Finance Committees, a member of the District Joint Waterworks Committee, President of the Stalybridge Mechanics' Institution, a Justice of the Peace for Stalybridge and for the County of Cheshire, a member of the Cheshire County Council representing Stalybridge, and he is a Governor of the District Infirmary. His appointment to the mayoralty has given great local satisfaction. On Mayor's Sunday, November 11th, he and the members of the Council attended evening service at the Stalybridge Unitarian Church.

"The Unitarian Monthly"

First Established as "Unity," September 1903.

The "Unitarian Monthly" has now entered upon its 21st year and is COMING OF AGE, having weathered the very critical period of the war so fatal to hundreds of periodicals. The whole financial and business responsibility throughout has depended entirely upon the Editor, who founded it and has carried it on. It is the only Unitarian Parish Magazine that has lived so long. From its first issue it has paid its way, subsidised only by the labours of its Editor and contributors, whose motive is to make the Magazine an effective missionary agent for our churches. The Editor is grateful to his contributors for their generous and gratuitous assistance. He now makes APPEAL TO THE CHURCHES, and to all Unitarians who wish such a propagandist organ to become more powerful and more widely influential in spreading Unitarian ideas, to help him to DOUBLE THE CIRCULATION during this 21st year.

Double the number of copies used in your Church and Sunday School.

If your Church does not use this Magazine secure names of members and friends willing to pay One Penny for one copy per month—**less than a farthing a week**—so that a regular monthly parcel of copies may be sent you, or to a Magazine Secretary willing to act.

25 copies 1s. 9d., post free; 30 for 2s.; 50 for 3s. 7d.; 100 for 6s., and cost of carriage.

100 copies, with local Calendar cover, front page of Church matter only, 14s. 6d. and cost of carriage, for Church Calendar and Magazine combined. If by organised distribution every copy is sold for ONE PENNY the cost is thus reduced by 8s.

The Magazine is to be increased to 16 pages beginning with next issue.

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Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves ! "
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

Contributors' copy should be sent in NOT LATER THAN the second Monday in the month.

" A Merry Christmas ! "—to all our readers.

A legacy of £500 has been left to the Chowbent Chapel Trustees for the augmenting of the minister's stipend.

Prizes have been presented to 44 scholars of the Coalville Unitarian Sunday School for regular attendance.

The Octagon Unitarian Chapel, Norwich, has a Lay Preachers' Study Circle with 10 active members. They have conducted 45 services this year.

Bicentennial celebrations have been held at Hale Barns Chapel, Cheshire, Revs. Dr. Gow, A. Gordon, and Dr. L. P. Jacks, being the preachers.

The one hundredth anniversary of the erection of Stamford Street Chapel, London, has been celebrated, when it was announced that the recent bazaar realised over £1,000.

Manchester College, Oxford, has 15 students—9 men and 6 women. Rev. Raymond V. Holt, B.A., B.Litt., opened the session with a lecture on " Protestantism."

In 1921 there were 260 murders in New York and 137 in Chicago, and only 17 in London. In 1919 there were 588 murders in France, but in 1922 there were 1,562 murders in 48 cities of the United States. The Committee on Law Enforcement of the American Bar Association declares that in the matter of crime the situation in the United States is " worse than in any other civilised country."

The Stockton-on-Tees Unitarian Church has celebrated its 235th anniversary and the jubilee of its present building.

The South Shields Unity Church reports an increase of 100 per cent. under the ministry of the Rev. G. W. Thompson.

The Manchester District Association of Unitarian Churches held a successful autumnal meeting at the Moss Side Church in October. Rev. Dr. McLachlan was chairman; Rev. W. Priestley Phillips, preacher; and the special speakers were Revs. Ada Tonkin and Irvine Lister.

Rev. H. J. Rossington's services at our First Church, Belfast, have been drawing large attendances; a series of addresses on " Popular Fallacies " closed with a congregation of 400, and a Harvest Service, October 14th, was attended by 750.

At the Bank Street Chapel, Bury, a beautiful obelisk cenotaph has been unveiled in memory of the 40 men of the Church and Sunday School who fell in the war, and a Roll of Honour placed in the Schoolroom.

Seven hundred people were present at the evening Harvest Service at Dromore, C. Down.

Rev. Wilna L. Constable at Warwick Unitarian Church invites discussion of the sermon after evening service, with good results, once a month.

A two-days' bazaar by West Kirby Unitarians has realised over £500.

Rev. Henry Williamson, Dundee, has been giving Sunday evening lectures on " George Gilfillan."

A considerable revival of interest is being realised at the Gateshead Unitarian Church under services of Rev. B. C. Constable.

The Annual United Service of the congregations of the Liverpool District Missionary Association was held at Ullet Road Church on October 11th.

The Harvest Services at the Newark Unitarian Church had crowded congregations, some people having to stand.

The autumnal meetings of the British and Foreign Unitarian Association and other of our Societies, at Sheffield, were marked by unusual interest. Rev. Dr. Gow, President, B. & F.U. Association, said they were all " proud of their Unitarianism," and that in his visits to our congregations in all parts of the country he saw much to encourage. Rev. Dr. Mellone, on " Authority and Reason," said that Roman Catholicism is the most formidable competitor against Unitarianism and its logical alternative.

The Young People's Meeting at Essex Hall, October 13th, was greatly enjoyed and well attended.

Dr. Jessel, in his address to the Laymen's League at Nottingham, urged common agreement and definiteness of belief amongst Unitarians to avoid confusion, while enjoying freedom to accept any new light.

Lord Provost Spencer has recently read the lessons and delivered an address at the Dundee Unitarian Church, paying tribute of testimony to the public services of Rev. Henry Williamson and his congregation.

The Hindley Sale of Work realised £120.

At the autumnal conference of the Midland Sunday School Association at Waverley Road, Brimingham, Rev. P. W. Jones gave an address on " C.O.P.E.C." (Conference on Politics, Economics, and Citizenship.)

The 60th Annual Meeting of the North Cheshire Unitarian S.S. Union was held at Flowery Field, October 20th, when the Secretary, Mr. Albert Slater, presented his 37th annual report.

The Annual Meeting of the North-East Lancashire Unitarian S.S. Union was held at Padiham, October 20th, when a successful year's work was reported. Chairman, Rev. J. Morley Mills; preacher, Rev. T. M. Falconer; speakers, Revs. J. W. Clarke (Congregational), and W. C. Hall.

Rev. J. B. Tonkin is attracting considerable attention at the Oldham Unitarian Church by his Sunday evening lecture-sermons on " The Meaning of Democracy."

The South Cheshire and District Association of Unitarian Churches held its autumnal meeting at Shrewsbury, October 18th, when Rev. E. Rosalind Lee, B.A., gave an address on " Religious Fellowship," and was also preacher at the evening service.

An anonymous donor has given £100 to our National Conference to enable the President, Rev. C. J. Street, M.A., LLB., to visit the smaller congregations.

Miss Kathleen Hall, B.A., younger daughter of Rev. Fred Hall, of Mottram, has accepted a teaching appointment at Alexandria.

Hope Street Church, Liverpool, are feeding the unemployed in its Church Hall, providing 250 meals three days per week.

Mr. Basil Viney, minister of Unity Church, Islington has qualified for full ministerial status.

The annual meeting of the Yorkshire Unitarian Union was held at Halifax, October 27th, service conducted by Rev. A. H. Lewis, of Hull; preacher, Rev. W. L. Schroeder; chairman of meeting, Rev. L. J. Hines; speakers, Dr. Jessel, Rev. Gwilym Rees Congregationalist), Revs. A. Hall and J. A. Shaw.

THE GREATEST MIRACLE.

GOD'S greatest marvel is a newborn child.
There are precious secrets hidden within it:
A glorious fount of beauty in its soul,—
A well of noble grandeur undefiled;
It is a mine of spiritual treasures,
And at its heart are untold splendours.

Who knows the future of the helpless babe?
Who sees the Newton in the after mind?
Who can tell the possibility?
Who can measure the pent-up power?
Who imagines the Jesus that will be?
God alone can see, who sent it forth.

Helpless the child in Mary's arms;
Unguessed the glory held within;
None, the world's Hero there beheld,
None in that, the mightiest Lover.
Yet as the oak comes from the acorn,
So that babe became the Saviour.

In every babe newborn there is a Jesus,
In all, the possibility undeveloped;
In none can all the depths be sounded;
The dormant power is beyond measure.
What Jesus was all children may be,
And God intends that each one shall be. H.

Unitarianism Means Unity.

UNITARIANISM is the Gospel of Unity. The Universe is one. God is one. Mankind is one. Truth is one. Religion is one.

The Universe with all its planetary systems existing in orderly relations is one harmonious arrangement. It manifests one ruling Will, one Mind, one guiding Intelligence, one Creator, one Governor—who is the one Infinite Being, the one only God.

The human race consists of individuals, tribes, and nations who are dependent upon each other, members one of another, the safety and welfare of each depending upon the safety and welfare of all; and thus it is that Humanity is designed to be an organic Unity.

The law of right relationship between all human beings and all human tribes and nations is one and the same always and everywhere. There is one moral law for all mankind. The truth concerning human welfare is always the same at all times and places. It is the truth concerning the order of the Universe; it is the truth concerning the relation of the Creator to all creation. It is the moral law which God has imposed upon Himself in His conduct towards all living beings. The truth in theology, the truth in science, the truth in society, the truth in international relations, the truth in all things, in every domain of knowledge and research, is one and the same. It is right relationship; it is justice, it is sympathy, it is mercy, it is love, for they are all one and the same. Thus it is that all Truth is One.

The doing of the right in all lands, among all peoples, that is Religion. Righteousness—doing the right is the love which binds together. Theologies differ, for they are merely opinions about religion; but Religion is one and the same everywhere. That is Humanity's Ideal: the practice of Religion, the doing of the right. By that will come Unity, order, peace, joy, happiness in all human relationships. By that all men and nations will be made free to develop and realise to perfection all their powers and possibilities in unison for the welfare of all. By that will all men and nations be saved from every evil, secure from every danger, in this world or in any other. Right is not entirely attained until all men are made safe. Religion is not fully realised unless every human being is permanently secure from being lost. God's work and man's work is not complete until every soul without exception has reached its highest and best. It is the Divine Will—part of the divine order that this shall be—that Right shall be realised for all and by all.

Thus is it that of all the concerns of human life Religion is what matters most. Man's life is more than meat, more than fleshly pleasures, more than material possessions, more than earthly riches; it is the cultivation of his spirit, of his moral force, of his passion for righteousness; his love of order, harmony, beauty, the perfection of mind and soul. It is for this spiritual perfection that all men are created and destined to achieve—by doing that which is right for each and all. All material things, all opportunities, all experience, all duties, business, pleasures, riches, everything, are but means to that end. The material world is the school for man's spirit, the fleshly body is for the service of the soul; the right use is for spiritual development. The right use of all things is Religion. This doing of the right in everything, this practice of Religion, is the only way to the goal of unity and happiness for all mankind. It will solve all problems, abolish all antagonisms, and fulfil all worthy hopes.

The ignoring of the moral law and the neglect of religious culture always lead to disaster. Confusion, chaos, and ruin exist when right is not done, when religion is not practised. All the preventable woes and sufferings of mankind are due to this lack of righteousness. Religion is the force which rights all wrongs, which unifies all interests, which saves and blesses everywhere.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXIV.—ROBERT TYRWHITT.

AS has been remarked, Dr. Arnold, of Rugby, with an arrogance not very amiable or warranted by facts, said, "Unitarians had no scholars." Amongst many Robert Tyrwhitt, the grandson of a bishop, was not the least famous. He studied at Jesus College, in Cambridge, where he spent his life. Though ordained a clergyman his change of thought prevented him from accepting any living, when he would have had once more to proclaim "his assent and consent to the Thirty-nine Articles." Consequently he had to live on a limited income, which he bore with cheerful content. In 1777 he resigned his Fellowship because of his Unitarian belief, which he defended in two excellent tracts.

Nine years later his brother died, leaving him a fortune, so that he was able to spend his last days in comfort. He still lived a quiet and peaceful life in the college of his choice, distinguishing himself by his continual beneficence. His name is well-known by the Hebrew Scholarships which he endowed by his will, and have been held by a host of Anglicans, who have never dreamed that they owed them to the wise generosity of a Unitarian. His first object in promoting the study of the Old Testament was to lead students into a belief in the indivisible unity of God. He published little; In his more orthodox days he preached twice before the University, and both of his sermons appeared in print.

Though a retiring man, his earnestness in his convictions is clearly shown by the publication of his two Unitarian tracts. His scholarship was sound, though not so well known as that of his brother, Thomas, Clerk to the House of Commons, who was the first to edit Chaucer on the right lines. Dr. Jebb, a Trinitarian, sang of him that he was "a man beyond all praise for abilities, for learning, for integrity, and determined resolution." That is a strong testimony to the man who had the strength to resign his fellowship when he became a Unitarian.

Retiring as he was, his disposition was most lovable, so that he had many friends, none of whom were induced to adopt his way of thinking. He died unmarried, having devoted his life to study and benevolence. There can be no question that his Unitarianism helped to mould and shape his character. He was lowly and reverent, keen in argument and courageous in conviction. His well-furnished mind lent a grace and variety to his conversation and induced many who rejected his views to seek his company. No one could be with him and remain unmoved by the influence which radiated from him.

Though many of his contemporaries shared his opinions few had the courage to sacrifice so much for them. But he never regretted the step he had taken: To him truth came first, and he found it impossible to remain in a dubious position. His example is to be commended to some at least of the "Modernists," whose position in the Anglican Church is as insecure as he found his to be. He took the plain course demanded of him, and his name is honoured by all who love freedom of thought and our simple Unitarian faith. Dr. Arnold might well have held his peace with the memory of this distinguished scholar in mind, if indeed he knew that he was a Unitarian, and if he could have extended his somewhat narrow theological outlook.

See "Dictionary of National Biography" and "Memorable Unitarians."

MINISTERIAL CHANGES.—Rev. H. E. Haycock has been publicly welcomed to his Loughborough ministry; Rev. Leonard Short, of Coventry, has accepted appointment to Unity Church, Bolton; Rev. Wallace A. McCubbin, ex-Congregationalist, is appointed minister to the Ipswich Unitarian Chapel; Rev. Basil Viney has been appointed full-time minister of Unity Church, Islington.

DEATHS.—Miss Mary Hall, Hyde, October 17th; Mr. John Philipson, Newcastle-on Tyne, October 15th; Miss A. E. Yates, Bassaleg, Mon., October 19th, 75; Mr. S. A. Notcutt, Ipswich, October 20th, 58; Miss Emily Aston, Manchester, October 23rd; Rev. R. Maxwell King, Newtonards, October 20th, 60; Mrs. John Vinycomb, London, October 24th; Miss Powell-Sweetland, Colyton, October 26th, 90; Mrs. Alfred Booth, Chelsea, October 30th, 84; Rev. W. Rodger Smyth, Liverpool, October 30th, 78; Mrs. E. W. Enfield, Dorking, November 2nd, 74; Mr. Walter Dendy Sadler, St. Ives, Hunts., November 13th, 69; Mr. J. Herbert Severns, of London, at Brighton, November 11th, 63; Miss Mary Wheatley Jones, West Kirby, November 3rd, 80; Miss Pauline E. L. Trevelyan, Bath, November 13th.

In last issue Mrs. J. Wrigley, Pendleton, should be—Wigley.

The Annual Meeting of the North Midland Association of Unitarian Churches was held at the Narborough Road Church, Leicester, Nov. 7th, when there was a discussion on an address by the Rev. Lawrence Clare on "Religion and Civilisation." Rev. J. M. Lloyd Thomas was the special preacher.

The Middleton Unitarian Church has become independent and self-supporting under the ministry of Rev. W. Mc. Mullan; The bazaar, November 3rd., realised £127.

The Stockport Unitarian Sunday School has established an Old Scholars' and Teachers' Association. A re-union has been held, and there is a membership of 80.

Rev. L. J. Hines, of the Halifax Unitarian Church, has been giving a series of sermons on "The Ethics of the Operas" to a full church.

Mr. John Harrop White, Unitarian, is the new Mayor of Mansfield.

The Hull Unitarians have raised £38 by an Autumn Fair.

The late Mr. G. E. Verity left £100 to the Scarborough Unitarian Church.

Church Attendance.

By the Rev. WILLIAM C. HALL, M.A.

I BRING to an end a series of notes on church organisation and work. Our churches exist primarily for the worship of God. Only secondarily do they exist for the propagation of theological opinion. Nobody is likely to accuse me of being reticent in the exposition of the Unitarian faith; and until I can find a better adjective to represent my general belief I shall use it frankly and without misleading qualifications. But Unitarianism to me is not my belief and that only: It is the worship of God, private and public, that is based upon that belief. Unitarianism is religion more than a theology; it is that of Christianity which Theodore Parker called the Absolute Religion.

So I cannot understand the slackness of many who profess and call themselves Unitarians in the matter of church attendances, although I must say that they are no worse in this respect than others who call themselves something else. A true Unitarian is not a man who rejects so-called "orthodox" opinions and comes to church once a year, on the Sunday School anniversary, or when there is a musical service, but one who is regularly in his place with fellow-worshippers who think much as he does about God.

The successful church, whatever the number of its members, is that which succeeds in engaging in public worship the bulk of its members regularly and consistently. If a church has, say, 200 members, and only an average attendance at its ordinary services—the only services on which a computation of its congregation can fairly be made—of 50, something is radically wrong.

It is sometimes said that if all the people who are really Unitarians turned up at our churches we should find it impossible to accommodate them with seats. But do not let us ease our consciences with that poor consolation. Let us rather make an effort to get them to turn up, "to compel them to come in." We use the word "Unitarian" too cheaply, allowing it to anybody who is known or suspected for dissenting from "orthodoxy"; but I, for one, whatever charge of narrowness may be levelled at me, limit it to the people who habitually meet together in Unitarian worship. The hope of our churches, as churches, does not lie in the spread of Unitarian belief, which in these days seems to have a means of propagating itself, but in making public worship a matter for the consciences of men and women who call themselves Unitarian, in rendering that worship ever more sincere and beautiful, and in strengthening our churches as centres and sources of spiritual life.

The Unitarian Women's League

By Miss E. JOHNSTONE.

At the London District Quarterly Meeting on October 6th, held at West Ham Lane Church, the opening service was conducted by Mrs. Reginald Wight, of Hampstead, with Miss Frisley at the organ. After tea Mrs. R. Travers Herford presided over a very good and representative gathering of the branches. The President of the Ilford branch, Miss N. J. Patmore, gave an interestingly descriptive account of her recent visit to Czecho-Slovakia. Dr. and Mrs. Chapek gave her a kindly welcome at Prague. Miss Patmore conveyed greetings from the English League to an audience of over 500 people, and told of our activities and aims, Dr. Chapek acting as interpreter. Madame Chapek is collecting English novels to form a library, and anyone able to help should post to her at Maja, Radosovice, Richany, Czecho-Slovakia, postage about 4d. per book.

Mrs. W. Blake Odgers gave a most interesting resume of League work, entitled "After Fifteen Years," in which she told of developments, steady progress and satisfactory achievements, but urged all to press forward to still greater things in the future.

Liverpool District League held their Autumn Meeting at the Ancient Chapel, Toxteth, on Oct. 20th. At the afternoon meeting the Rev. S. A. Mellor, B.A., Ph.D., presided and explained the aims and objects of "C.O.P.E.C." This was followed by a thoughtful address from the Rev. T. R. Dann, M.A., on "The Social Function of the Church."

The League has issued a most useful and well-arranged pamphlet on "Devotional Services and Prayers for use at Women's League Meetings." This is a timely and helpful little book, and I venture to prophesy will be gratefully welcomed by district as well as individual branches. Application for copies should be made to Essex Hall. Another wee publication is also to hand, "Prayers for Little Children," including two hymns by J. P. Hopps and L.C.W., which are a delightful addition to the prayers.

The Women's Meeting at the B. and F.U.A. Meetings at Sheffield was well attended. Mrs. Currer Briggs presided, and the Rev. E. R. Lee conducted a short service. The subject of Mrs. Travers Herford's impressive address was "The Shortage of Candidates for the Ministry, regarded from the Women's Standpoint," in which she pointed out very clearly the great influence that the women in the homes can and do exercise upon the choice of work adopted by the youth in the homes, and urged the call of the ministry to have careful consideration. The discussion was further helped by Mrs. Hall, Mrs. Peaston, Miss Hargrove, Miss Scott, Mrs. Schroeder and the Rev. E. R. Lee, giving their testimony as to the many ways in which the women of our congregations can help in the ministry of religion.

Concerning the reference last month to the services at the Willert Street Mission Room, Manchester, we are informed that the following League members have been the preachers on the second Sunday in each month: Mrs. Woodhouse, Mrs. Lee, Mrs. Booth, Mrs. Bradshaw, Mrs. Walmsley and Mrs. Townsend, and Mrs. Heale on the fourth Sunday in each month. The congregations are steadily improving.

Women's League Fellowship.

MISS Mitchell, daughter of one of our deceased ministers, has recently gone out to some relations in Tasmania to reside there permanently. The Editor gives the following quotations from a letter he has received from her, testifying to the great assistance rendered to her through the agency of the League Fellowship:—

"When we got to Capetown a lady, a Mrs. Dean, a U.W.L. member, came on board at once and took me off for the day. First she showed me round a bit, and then she took me to see Miss Herman, the Secretary, who is in one of the Government offices, and could only see me out of office hours. She is a native, descended from the original Dutch settlers, and very nice. She took me to lunch, and then left me at the Travellers' Bureau till 4 o'clock till Mrs. Dean could come again, who then took me to the Minister's, Mr. Balmforth, where I had a most pleasant time. I stayed tea and dinner, and at the latter the Church Secretary and his wife and another were there, Mrs. Balmforth, son and daughter—they all gave me a hearty welcome. Mr. Wilson, the Church Secretary, came from England when a youth, and used to belong to Strangeways Church, and knew lots of people I did. Mr. Balmforth lives right at the other side from the docks, so two or three of them took me close to the 'Suevic.' Miss Herman arranged to meet me at 2 o'clock on the Saturday, and said if there were any lonely ladies I knew to bring them along with me; so two, who I generally was with, and I, went in the morning and had a good look round, had some lunch, and then met Miss H., who took us a lovely drive on a tram to a seaside place called Camp Bay, a beautiful spot; we did enjoy it. We got back to dinner on board at 6 o'clock, Miss H. having some family affairs to see to. . . . We sailed on Monday. There were some very nice people on board, and I made friends with several ladies—one, a Scottish Presbyterian, was very shocked when she found out I was a Unitarian; but she changed her mind before the voyage was over about us, with the Capetown people, which the Adelaide people did the same, including her also, and I looked after her a bit when she was ill. She said, when she left me at Melbourne, if we were Unitarians we were worth knowing, as she had never met with such good people in her life before, and we had quite changed her idea of Unitarians.

"Next came Adelaide, and I had a lovely time. Miss Clarke came on board to meet me. She is the Fellowship Secretary, and took the Scotch lady and me round and showed us the town and took us into the Museum, Picture Gallery, etc., and to lunch, and then to afternoon tea at Mrs. Angel's, the President, a charming lady. All the officials of the U.W.L. and some of the committee were there, also Mr. Hale, the minister, his wife and baby; they were all so kind and friendly and gave us such a warm welcome. Then Mrs. Angel had us stay to dinner, and her husband and two sons came home. Mr. A. is the Church Secretary, and the others said, a splendid worker; they have two little girls, 7 and 9. We had a very happy time, and at night, when we had to go, Mr. A. took us into the school and church. I met Mrs. Angel's sister there. Mr. A. saw us to the boat train, and next day we sailed for Melbourne.

"At Melbourne, where we left the 'Suevic,' Miss Hyslop, the Secretary of the U.W.L., met me and took me round, and we called to see Mr. Huston, the minister, and Miss Wren, the President. She had helped me through the Customs (Miss Hyslop), and now she took me to her home, and I got a hearty welcome from her father, mother, and sister and brother. They were all most kind. They had arranged for me to stay the night at the Y.W.C.A., and in the morning Mr. Hyslop came and took me round Melbourne, into the Chapel and School, the Picture Gallery, Museum, cricket ground, Botanical Gardens, etc. It was a glorious day, and I did enjoy it. At 5 o'clock Miss Hyslop took her father's place, took me to tea, and saw me off on the boat for Launceston.

"I can say that every one has been most kind and hospitable to me, and it has made a great difference to me in the enjoyment of the voyage."

Before Miss Mitchell left England, League Secretaries at Capetown, Adelaide and Melbourne were written to from the League Fellowship, telling them the name of the boat, and thus they were ready to receive her. This account is just one example of the good work the League Fellowship is doing.

The "Church Times" says that "Unitarianism may be widespread, but Unitarians are outside the main stream of religious development." That opinion is "orthodox."

Welsh Calvinistic Methodists are claiming liberty to revise their creeds.

Alderman Fred Pickles, Unitarian, is now the Mayor of Todmorden.

For the Children. By Rev. H. FISHER SHORT.

HOW KITTIE HELPED FATHER CHRISTMAS.

DRUMS and trumpets, bricks and blocks, dainty dolls in dainty frocks, Teddy Bears and dainty dolls in dainty frocks, books with pictures, balls and bats, Teddy Bears and soldiers' hats, skates and scooters, carts and prams, graceful yachts and woolly lambs—what a jolly fine display of Christmas gifts for Christmas Day!

It was Christmas Eve, and the fairies had once more completed their yearly task. With twinkling eyes Father Christmas gazed at the pile of shining gifts, and when he thought of all the letters and chimney messages he was going to answer he rubbed his little fat hands together and laughed a laugh of great joy. Looking at his wristlet watch—it was one of the luminous kind that tell the time in the dark—he cried, "Heigho! I must away. All play and no work will never do."

Quickly but carefully he packed his great bag, carried it to his reindeer chariot, and then away he sped to gladden the hearts of the earth children.

Stillness reigned on the earth and a beautiful dark. It was dreamtime, and the earth children stirred in their cots and bedlets as their merry, unresting spirits went on great adventures. One wee maid, whose pet name was Kittie, because she was so lively and frolicsome, had a lovely adventure. And since, as you know, everything is possible in the wonder-world of dreams, you will not be at all surprised at the wonderful things heard and seen and done by Kittie.

How lucky that she happened to be just where she was. Hearing the magic jingle-jangle of sleigh-bells, she stood and waited. "How exciting!" she said, trembling deliciously. Round the corner at the bottom of the street came the chariot, but at such a speed that Kittie was afraid that Father Christmas was making a very sad mistake.

Just where Kittie was standing was a wretched house, where lived a poor little crippled girl. Her people were rough and wicked, as well as poor, but Kittie had noticed that the little girl had a sad, sweet face, and had learnt to love her.

"Father Christmas doesn't know Mamie, I'm afraid: He looks as if he isn't going to stop. But he shall!"

With that Kittie ran into the middle of the road and raised her right hand, like a policeman on point duty.

"Well, I never!" laughed Father Christmas, as he pulled up with a jerk that nearly threw him off the chariot. "You're a big sort of bobby, to be sure! What's the matter Am I exceeding the speed limit? Hardly that, I think, for I am privileged, you know, as I'm always in a kind of a sort of a hurry."

"So you WERE going past," said Kittie, as severely as a kitten can say such things.

"Going past? Going past where?" laughed Santa.

"Why, Mamie's!"

"And who's Mamie?"

"The little girl who lives here," said Kittie, pointing.

"I'm sorry, my dear; but Mamie isn't on my list."

"Oh, what a shame! But you WILL give her some toys, won't you?"

"I'm sorry, but they're all spoken for."

Kittie felt like crying, and then she had a splendid idea.

"Have you got anything for me" she asked.

"Heaps!" replied Santa.

"Then please get them quick, and put them by Mamie's bed. I've still got a lot of last year's toys, and they're not much broken."

"And you really won't mind going without this Christmas?"

"Not the least little tiny bit."

* * * * *

When Mamie opened her eyes she drew a deep breath of astonishment, and then just screamed with delight.

"And there's a letter!" she cried.

And so there was. Trembling with joy, she opened it and read, "Dear Mamie,—I wish you a Merry Christmas. With love from Kittie." And there were six little crosses at the bottom.

Wonderful man, Father Christmas! This was his doing. And somehow Kittle knew all about it. And because Mamie was so really, truly happy, Kittie was really, truly happy, too.

CONFUSION WORSE CONFOUNDED.—The error of saying that Jesus is God has led to Mary being styled the "Mother of God." A preacher in the time of Pope Clement the Eleventh, wishing to honour St. Ann, gave her the name, "Grandmother of God," but that was suppressed by the Pope, no doubt because if permitted that sort of liberty would lead to some other person being God's grandfather, uncle, or aunt, and we might also hear of cousins. This would only be a logical result of the first step. If that first step is approved it is hardly consistent to protest against whatever may reasonably follow from it. But it makes confusion worse confounded.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

THE following joint manifesto has been issued to Unitarian churches:—

1st November, 1923.

Dear Sir (or Madam),

In the great Temperance Campaign in which the Churches are now engaged it seems to us of importance that our denomination should take its full share.

Unitarians have an honourable record as workers for social betterment. Not a few, like the late Revs. R. A. Armstrong, James C. Street, and Dr. Hargrove, were zealous and untiring advocates of Temperance. Many to-day are active workers, others are in sympathy; if sympathisers could be induced to give more attention to the matter we venture to think and to hope they, too, would be zealous.

Thirty years ago Mr. Armstrong said—"I am persuaded that two generations hence men will look back on the apathy which we have exhibited in this matter of drink, and the apologies we have put forth for the drink traffic, with the same amazed horror with which we look back upon the apathy and apology in connection with American slavery. The evil is equally transcendent." One generation has passed and progress has undoubtedly been made. But is it not a fact that more women and girls are drinking now than formerly (resulting in immorality and cruelty to children), and is not Sunday drinking on the increase? There is certainly less excuse for apathy than in the past, because we know more about the effects of intoxicants on the physical, moral and spiritual life of the people; we know how they militate against national wellbeing.

To temperance teaching and legislation we owe the improvement in the habits of the people, but it is painfully obvious that much more remains to be done. This country lags behind in tackling the problem, and will lag until the temperance sentiment of the people becomes stronger and more articulate. The progress referred to has been made in spite of the most strenuous, the most selfish opposition of the liquor trade, whose shameful slogan still is: "Our trade our politics." To curtail such hostility to national interests is a religious as well as a patriotic duty

For these reasons we would earnestly appeal to you to "hoe your row" in the field of temperance; if you are doing so already is it possible for you to persuade others to help? The following are some ways of helping—

1. Start a Band of Hope or other society for Temperance teaching, or aid an existing one.
2. Assist the denominational Temperance Association by becoming a member, if not one already, and getting others to subscribe.
3. Speak on Temperance in church, school, etc.

Yours sincerely,

HENRY GOW, President of the British and Foreign Unitarian Association.

C. J. STREET, President of the National Conference.

BERTRAM LISTER, President of the Sunday School Association.

H. G. CHANCELLOR, President of the National Union of Unitarian and Liberal Christian Lay Preachers.

HELEN CURRER BRIGGS, President of the British League of Unitarian and Other Liberal Christian Women.

LESLIE CHATFIELD-CLARKE, President of the Unitarian & Free Christian Laymen's League.

EDITH J. TITFORD, President of the National Unitarian Temperance Association.

The Honorary Secretary of the National Unitarian Temperance Association, Essex Hall, Essex Street, W.C. 2, will gladly send a copy of the Annual Report, etc., to anyone interested in its work.

Immortality Sure.

It is when we turn to the moral consciousness that we hear a voice even more distinct demanding an existence larger than this mortal life. What is the meaning of probation? Liberty to go right—liberty to go wrong—can it be a mere haphazard gift, an unmeaning institution of contingency, as if from some curiosity to see what will turn up? And when the experiment is over, are the actors dismissed, the curtain dropped, and the theatre closed? Such an issue would contradict the very essence of moral freedom, which surely loses all significance if no difference is to be made between those who use it well and those who use it ill. We are not upon our trial, unless there is a future that depends upon ourselves. So that wherever Conscience is, there we stand only in the forecourt of existence; and a moral world cannot be final unless it be EVERLASTING.

—James Martineau.

Literature.

"Transactions of the Unitarian Historical Society," Vol. III., Part I., October, 1923.

These "Transactions" contain some very interesting papers, Records, Notes and Queries, Reviews and Notices, and other matters. The principal contributions are (1) "Strata in the Formation of the Unitarian Church Tradition," by Raymond V. Holt, B.A., B.Litt.; (2) "The Hungarian Unitarian Church," by Dionysius Lorinczy; and (3) "The Evolution of Church Government in an English Presbyterian Congregation," by Clement Edward Pike, F.R.Hist.S. Mr. Holt throws considerable light on the various contributory tendencies that resulted in the Unitarian rationalism; Mr. Lorinczy shows us the true genesis of the Unitarian movement in Hungary and Transylvania; and Mr. Clement Pike gives from the original documents the evidences of the course of development of the Presbyterian congregation at Bridgwater by easy stages from ministerial patriarchal government to that by trustees, and to that of subscribing members. Amongst other interesting particulars is a case of excommunication by Welsh Independents for heresy, told in a letter written in 1854 and reproduced here by Walter J. Evans. The "Transactions" are sent to any anuual subscriber of 5s. by Rev. W. H. Burgess, M.A., 4, Ladysmith Road, Plymouth.

RECEIVED.—"A Decade of Woe and Hope," by the Chief Rabbi, relating the persecutions and massacres of Jews within recent years. "The Religion of the Adolescent," an address by Margaret Drummond, M.A. (Sunday School Association, Essex Hall, London, 6d.). "Widowed Mothers' Pensions," by Rhys J. Davies, M.P., 6d., 32-34, Eccleston Square, London, S.W. 1.

Of these it may be said that Margaret Drummond gives some suggestive and instructive things on "The Religion of the Adolescent." She describes the results of false religious teaching in childhood, and shows that the age of the adolescent is one of new birth, of awakening emotions, of new discoveries, with much of childish preconceptions to unlearn. Hence much confusion of thought and feeling. What is needed is a "central purpose," or devotion to some great ideal to which interests may be subdued, such as "the Brotherhood of man," the promotion of which is religion. But we would urge our readers to study the address at first hand. It was delivered at the Annual Meeting of the S.S. Association last Whit-week, and it will more than repay the serious consideration it deserves.

"Widowed Mothers' Pensions" is a subject of pressing importance in the interests of fatherless children, and therefore in the interest of the whole nation. That this statement of the case is put forward by the political "Labour Party" is surely to its credit. But the humanitarian claim made transcends all party considerations and is a step in practical religion. Though this is not merely a woman's question, women ought to be thoroughly in earnest upon it, and so should all others who are not callous and indifferent to child welfare. It is an urgent matter, and this is a timely and instructive statement upon it.

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